**ST JOSEPH’S UNIVERSITY, BENGALURU -27**

Registration Number:

Date & session:

**II SEMESTER - M.A (ENGLISH)**

**END SEMESTER EXAMINATION: APRIL 2024**

**(Examination conducted in May / June 2024)**

**EN 8418 – WORLD LITERATURES II**

**(For current batch students only)**

**Time: 2 Hours Max Marks: 50**

**This paper contains 2 printed pages and 4 parts**

**PART-A**

**Answer ANY ONE of the following questions in 300 words (1X15=15)**

1. How do the world literature texts you have studied this semester reflect on oppression and imperialism?
2. “Literature of the Americas presents a world of contrasts full of social and economic inequality.” Explain.

**PART-B**

**Answer the following questions (2X10=20)**

1. What is the significance of the different animal encounters in the jumping mouse’s story and how do these help the mouse in the understanding of the self?
2. “In loaves of cloud, *and have not charity*,

the weevil will make a Sahara of Kansas,

the ant shall eat Russia.

Their soft teeth shall make, *and have not charity*,

the harvest’s desolation,

and the brown globe crack like a begging bowl,

and though you fire oceans of surplus grain,

*and have not charity*”

Reflect on the usage of the phrase “and have not charity” with reference to the above lines and part four of the poem “The Fortunate Traveller”

**PART-C**

**Answer ANY ONE of the following questions (1X5=5)**

1. What is the significance of the ambiguous ending of the story *The Walker Brother’s Cowboy*?
2. What does the library symbolize with reference to the human knowledge and search for meaning?

**PART-D**

**Answer the following question in 250 words (1X10=10)**

1. Read the following excerpt from Jean-Paul Sartre’s lecture titled “Existentialism is a Humanism” and answer the question that follows.

And when we speak of “abandonment” – a favorite word of Heidegger – we only mean to say that God does not exist, and that it is necessary to draw the consequences of his absence right to the end. The existentialist is strongly opposed to a certain type of secular moralism which seeks to suppress God at the least possible expense. Towards 1880, when the French professors endeavored to formulate a secular morality, they said something like this: God is a useless and costly hypothesis, so we will do without it. However, if we are to have morality, a society and a law-abiding world, it is essential that certain values should be taken seriously; they must have an a priori existence ascribed to them. It must be considered obligatory a priori to be honest, not to lie, not to beat one’s wife, to bring up children and so forth; so, we are going to do a little work on this subject, which will enable us to show that these values exist all the same, inscribed in an intelligible heaven although, of course, there is no God.

In other words – and this is, I believe, the purport of all that we in France call radicalism – nothing will be changed if God does not exist; we shall rediscover the same norms of honesty, progress and humanity, and we shall have disposed of God as an out-of-date hypothesis which will die away quietly of itself. The existentialist, on the contrary, finds it extremely embarrassing that God does not exist, for there disappears with Him all possibility of finding values in an intelligible heaven. There can no longer be any good a priori, since there is no infinite and perfect consciousness to think it. It is nowhere written that “the good” exists, that one must be honest or must not lie, since we are now upon the plane where there are only men. Dostoevsky once wrote: “If God did not exist, everything would be permitted”; and that, for existentialism, is the starting point.

How is the idea of God/religion depicted in the above excerpt similar to the representations in the Dereck Walcott’s “The Fortunate Traveller” and Marquez’s “One Hundred Years of Solitude” .